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origin, being due to European influence; even inlaid patterns are not exceptions. Dr Boas throws the electric light on a puzzle that has perplexed the reviewer some years. The attempt to associate the eastern Eskimo with the French cave-man was confronted with the statement that the Eskimo could not etch or did not until the cave-man's modern representatives gave him tools. Among all the relics from the east there are no etchings. Dr Boas traces this etching tendency to contact with Indians. No doubt the art was made possible by the white man's appliances. This is followed by another acute observation that the eastern Eskimo have retained their ancient characteristics more than the Alaskan. And we would add that the East Greenland Eskimo, in their excessive overlaying, their flat harpoons, and other characters, are nearer still to the Asiatic Amur people.

O. T. MASON.

Notes on the Report of Teobert Maler in the Memoirs of the Peabody Museum, Vol. II, No. I. By CHARLES P. BOWDITCH. 30 pp., 8°.

This is the title of a brief paper privately printed for the author. It is not a review of Mr Maler's work, but a discussion, in the author's usual convincing style, of the numeral series and calendar dates in the inscriptions discovered by this explorer, chiefly at Piedras Negras. As Mr Bowditch is always careful to distinguish between those interpretations of glyphs in which he has full reliance, and those in regard to which there may be doubt, his conclusions may be accepted with confidence.

He follows Goodman's method of stating series, but introduces a new method of designating the years, surrounding the year number with a circle in the text. (As this is somewhat inconvenient in printing, why not simply insert the word "year," it being understood that Goodman's numbers are referred to?)

One criticism which I would make, is the use of the Maya word *kin* for "day." I see no reason why it would not be as well to use the word "day," which is understood by all readers. Nor do I see any good reason for adopting Seler's suggestion of *uinal* for "month," or the 20-day period, as it was in fact the month of the Maya calendar, notwithstanding Seler's contention to the contrary.

The importance of Mr Bowditch's paper is found in the fact that it clearly demonstrates that the same calendar system was used at Piedras Negras as at Palenque, Copan, Quirigua, and Tikal; and also, if the time series of the inscriptions have any chronological significance, as seems probable, that the structures now in ruins pertain substantially to the same era.

It is to be hoped that further investigation will be made of the ruins of Yucatan in order to discover inscriptions from which the calendar system in that section can be determined with certainty.

CYRUS THOMAS.

Basketry Designs of the Indians of Northern California. By ROLAND B. DIXON. The Huntington California Expedition. Bull. Am. Mus. Nat. History, Vol. xvii, Pt. 1. New York: 1902. 25 pp., 37 pl.

This excellent monograph is devoted to markings on Pomo (Kulanapan), Maidu (Pujunan), Pit River (Palaihnihan), Wintun (Copehan), Moquelumnan, and Yanan basketry, and supplements the author's paper in the *Anthropologist* (N. S., vol. II, pp. 266-276). Three type areas are characterized: *Northwestern*, including Hupa (Athapascan), Karok (Quoratean), Yurok (Weitspekan), and perhaps Shasta (Sastean); *Northeastern*, including Modoc and Klamath (Lutuamian), Shasta (?), Pit River (Palaihnihan), Yana (?), Wintun (Copehan), and Maidu (Pujunan); *Pomo type*, confined apparently to this family (Kulanapan). The designs of the Wintun are empty spool, leaves strung, deer excrement, "pulled around," stripes, cross waves, arrowpoints, bent elbow, fish-tail, water snake, rattlesnake, wolf's eye, flying geese, bear's foot, skunk's nose, and lizard. Moquelumnan and Maidu designs are eye, quail tip, deer excrement, rattlesnake, and water snake. The Nozi or Yanan gives wolf's eye and house. Pomo designs are arrowpoint, crossing tracks, zigzag, quail tip, fish-net meshes, crow tracks, red mountains, buckeye tree, spotted fawn, grasshopper leg, and leaf. Mr Dixon notices that there are instances in which members of different stocks have similar designs; if all the designs be tabulated without reference to the meanings, there are few coincidences. Only the arrowpoint, linked parallelograms, crossing trails, quail tip, feather, and hourglass figure may be found in all the stocks. There are, also, as might be expected, identities between contiguous stocks. All definitive conclusions as to type areas and relationships must wait for fuller material. Mr Dixon brings into comparison with the Maidu designs a few from the Lake region of Africa to show how they may have arisen independently. The closing portion of the paper discusses the purpose of the basketry designs: partly decorative, partly realistic. Whether the realistic symbols are abstract or concrete in any case is not discussed. The author concludes wisely, in the case of similarities in designs from tribe to tribe, that with simpler ones they may be either original or borrowed, and that with the more complicated the certainty of borrowing increases with identity of numerous details.

O. T. MASON.